Vol. III. Numb. 7.

The British Apollo:

OR,

Curious Amusements for the INGENIOUS.

To which are Added the most

Material Occurrences Foreign and Domestick.

Perform'd by some of the Society of GENTLEMEN, that were Concern'd in the First VOLUME.

From Monday April 10th. to Wednesday April 12th. 1710.

Q. GENTLEMEN, *In what Sense must I take the following Words, viz.* It is good for a Man that he bear the Yoke in his Youth.

Lamentations 3 Chap. 27 Ver.

A. Commentators apply the Word *Yoke* to two Senses, of which both are very probable, tho' the latter to be preferred, *viz.* either of the Law and Commandments of God, or of Adversities; because with these the Heat of Youth is tempered, the Temptations to Sin removed, and the Mind strengthened. But old Men are slow, refractory, confirmed in their Prejudices, untractable, and can neither bear to be taught nor corrected.

Q. *Was the Second Book of* Esdras *in the* Apocrypha *wrote before or after our Saviour's time, and by whom?*

A. The two Apocryphal Books of *Esdras*, at least, the last of them was writ by the Famous Impostor *Hermas*, vulgarly reputed the Author of the *Sybilline* Verses, and of the famous Book, intituled, *The Pastor*, so much quoted by the Antient Fathers, and believed by *Origen* to be a divinely inspired Writing. He lived in the Time of the Apostles, and is placed in the number of those whom St. *Paul* salutes, *Rom.* 16. 14.

Q. Great Sirs, *There seems to me, some particular Duty to be observed on a Fast-day, not ordinarily required on a Sabbath, and a Thanksgiving-day; and the Word* Fast *shou'd mean Abstinence, in some measure at least, from our customary Meals, and usual way of feeding. But the Observation of a Fast day being various, I desire you wou'd gratify me with your Answer, what is imply'd by the Word* Fast, *and how such a Day ought to be kept.*

A. You rightly observe, that keeping a Fast implies an Abstinence from all Food, which, as we have lately hinted, is not meritorious in its self, but only grateful to God for the End of it, the Humiliation of our Souls. However without this Abstinence it is no Fast, and they are guilty of prophane Mockery or Superstition, who think to perform this solemn Duty, only by confining themselves to some particular sorts of Food. Neither will an entire Abstinence from Food sufficiently discharge the Duty; but he, that wou'd sincerely keep a Fast, must perform such Religious Exercises as are proper and suitable to it, the End of which are to work in himself an unfeigned Sorrow, contrition and Humiliation of Mind; and the means to procure this is, besides Abstinence, a diligent Recollection of all the Sins he has at any time been Guilty of, which he ought to represent to himself in all their Aggravating Circumstances. And when he has taken a full view of them in all the Complections of their natural Turpitude and Indecency, and considered them as applied to himself with all their dismal Consequences. His next business must be to pour them forth in mournful Confessions before Almighty God, and deprecate the Miseries he has justly deserved by them. Such ought to be the Exercise of every Mans private Devotions on Fast days, besides his publick Devotion at the Church.

Q. *In the Secret Memoirs of* Q. Elizabeth *and the Earl of* Leicester, *in the Preface by Dr.* Drake *are these Lines.*

" *There is an old* English *Book written,* says the " Doctor, *about the time of these Memoirs seem to* " *have been, which now passes thro' the Hands of* " *Old Women and Children, and is taken for a plea-* " *sant and delightful Tale, but is by wiser Heads ta-* " *ken to be an Enigmatical History of the Earl of* " Leicester *and his Family, which he that compares* " *with these Memoirs, will not take to be an idle con-* " *jecture, there are so many passages so easily illustra-* " *ble by comparing it with these* MEMOIRS. " *The Book I mean is* The Pleasant History of Rey- " nard the Fox, *in Quarto; in which the Author* " *not daring to write plainly, probably for fear of his* " *Power, has shadowed his Exploits under the feign'd* " *Adventures and Intreagues of Brutes, in which not*

" *only, the Violence and Rapaciousness, but especially* " *the Craft and Dissimulation of the Earl of* Leicester " *is Excellently set forth.*

Pray, Gentlemen, *give me your Opinion of this matter.*

A The *Dr's* Conjecture appears to us very reasonable; for there are several Particulars in that History, which a Man wou'd have never thought of that had only designed to give a pleasant Account of the Nature of a *Fox*; and indeed by the very strain of it any one might discover there was some higher Design in it.

Q. *Why are the first twelve* Roman Emperors *called* the twelve Cæsars, *since only the first six had any relation to the* Cæsarean *Family, and all the other succeeding Emperors had the same Dignity and Authority as the latter six?*

A. We find no other Reason given for the Eminency of these above the rest, than that they were *Romans*, and that after them Foreigners sometimes succeeded to the Empire, of which *Nerva*, who immediately succeeded them, was the first. And perhaps *Suetonius*, by writing the Lives of the twelve *Cæsars*, has contributed towards rendring their Names more generally known than the rest.

Q. Gentlemen, *what is the Reason that the same Day of the Month of different Years is not equally hot or cold, when notwithstanding the Sun is at an equal Distance, and the Constitution of the Air as to Mists and Clouds may happen to be the same?*

A. This is caused partly from the Motion of the Planets, which will differently affect the Air according to their various Distance and Positions in Respect of one another. For if these Celestial Bodies may be allowed to have any Influence on the Earth (as it is more than probable they have) the Air must certainly be the most sensible of it. But the chief cause of the variety of Weather is the Wind or Motion of the Air, which will bring along with it such Vapours as are raised in the Coast from whence it blows, and upon these depends the variety of Heat and Cold. If it be asked why the Wind it self is so various, we answer, this proceeds from the irregular surface of the Earth; and if this were smooth and every where regular and uniform, we make no scruple to affirm that the Wind wou'd be subject to very little Change, and at the Return of Seasons the Temperature of the Air wou'd be much the same. But having already hinted at the general cause of Winds, let the Reader duly consider that, and this matter will require no farther Explication.

Q. *Since Hail appears to be Water frozen harder than Snow, how does it happen that Hail shall fall in warmer Weather?*

A. Because in the Temperate Seasons the middle Region of the Air is very cold, as not being affected with the Heat reflected from the Earth, and when it is likewise deprived of the Rays of the Sun by the Interposition of a great and thick Cloud, it is brought to such a Degree of Cold, that when the Cloud dissolves it self into Rain, the Drops of Water by passing through that violent cold Air will be immediately congealed, and fall down to the Earth in Particles of Ice of the same Size and Figure almost as the Drops were, of which they were formed. But Snow does not admit of so great a Condensation, because when it is formed all the Regions of the Air are very cold, so that the Vapours which rise out of the Earth are congealed in their Ascent to the upper Region of the Air, which at first therefore must constitute extream small Particles of Ice; and these touching upon one another make Flakes having small Intervals betwixt them, and for that Reason are very porous and light, and are brought down to the Earth rather by the motion and weight of the incumbent Air than their own Gravity: Whereas Drops of Water being immediately congealed will be much more dense and heavy.

Q. Apollo, *I am well satisfy'd you can answer all Questions solvable or not; and tho' you say nothing to the purpose to the last, yet you say all that can be said of them, and that's to the purpose, since thereby you convince the World, that the whole is nothing to the purpose. I am come to your Oracle to improve my Knowledge, tho' I understand something already; for I have learn'd Astrology enough, to know there is nothing in it; sufficient also of Philosophy to confound a stronger Brain, and can frame such Mathematical Schemes as wou'd fright an Old Woman out of her Wits. As for Divinity I find so many various Opinions on the Text, that I think to decline that Study, till all are agreed. What Study I wou'd now be instructed in, is Magick, whereby I might transform Shapes at Pleasure, since I see it every day effected. I have seen Courtiers turn'd into Apes; Aldermen into Owls; Usurers into Harpies; Married men into Cuckoos; Beaux into Parrots, which prate on without any meaning, and Old maids into Dotterels, who are complaisant to every motion you make. Now I being a poor Schollar, and having but 200 l. in the World, and withal a little ambitious, wou'd transform my self into a Great man to be address'd with all the Respect and Honour due to such; yet if possible, I wou'd be free from all the Plagues of Greatness. Effect but this; and on my first appearance in Grandeur, my Motto shall be,* Vivat Apollo, per quem vivo.

A. Were we not capable of answering your request, we might easily excuse our selves, by trumping up all the Arguments against Ambition; but there is no occasion to evade the matter since there is no difficulty in it. Nay you may save one hundred Pounds, and answer all your ends with the other; which dispose of in Equipping your self completely out, with Embroider'd Coat, Wig, and other things agreeable to them. When you go out, ——*Will you Honour have a Chair?* If you go to the Coffee house, you are in the right in ev'ry thing you say, while you shall hear wiser sayings in worse Cloths pass unnoted; Go to the Play-house every Wench (tho kept Mistress) is at your Beck. At the Groom-Porters, the Loan of Guinea's is offer'd to you. With Women of Condition, you shall be a well bred Gentleman; your Cloths will give a turn to your air, you actions to every thing. You'll say, where are your Equipage, Suiters, Seals, &c. alas they are all the Plagues of Greatness. But then you will Object, *How shall you maintain your self thus?* As for that, examin into the Circumstances of all you meet at *Will's*, *Tom's*, *Young-Man's* and *White's*, and you will not find one in three (so Equipp'd) is possessed of so much as your other Hundred Pounds, therefore we refer you to them for the Discovery of Ways and Means.

Q. Apollo, *I was a Widdower, and had Ten Children Living, and I married a Widdow, who had also Ten Children Living, and in process of time we had two Children more, which made the Number between us Two and twenty. Now there being a Wager depending on your Determination, whether or not, I and my Wife had Twelve Children a piece; Your speedy Answer will infinitely oblige your Admirer and well Wisher,* W. Boltsplitt.

A. No Man can properly call that his own to which another has an equal Right: And suppose you and your Wife having but one Child betwixt you, you shou'd say, you have each of you a Child

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a piece may it not as justly be said, that you and another, having a Ship, or any other Thing common to both, have each of you a Ship a piece. But this to common reason will appear absurd, and consequently so must the other too. And for the same reason the two Children that are betwixt you and your Wife cannot according to your Supposition qualify you to say properly that you have Twelve a piece.

Q. Gentlemen, *I have often heard an Old Gentleman say, That one Penny sav'd is two Pence gain'd. Pray be so kind as to explain it*, and

You'l Oblige your Subscriber.

A. This is only to shew the Profitableness of Frugality or Parsimony, and is grounded upon a Maxim much followed by thriving Niggards, That the way to get Wealth is to be saving in little Things.

POEMS.

Q. *HAVE you not seen on Hill of Tow'r*
Blind Bard for the space of half an hour,
Chant forth most lamentable Ditties,
(Wherein there not one Grain of Wit is)
Of cruel Parents, who we're told, Man,
Wou'd Daughter young espouse to old man;
A Wight, who from the Song we gather,
Is old enough to be her Father,
So that she'd wed her Grave much rather:
But then 'ith Iron Chests o'th' Bank, he
Has Store of Wealth, Sir, to be frank wye
Most potent Gold it is you know,
Which Wit and Beauty do's bestow,
Which Youth renews (O wondrous Mettle!)
Much better than did Æson's Kettle.
But to return to 'foresaid Damsel,
She can by no means brook these Flams well;
For Good can ne'er discharge the Duty
That's justly due to Love and Beauty.
Therefore, when Morpheus *locks Folks Eyes up,*
At Hour when Lover sends sad Sighs up,
And Bell-Men set most dismal Cries up:
When wakeful Dogs howl forth shrill Musick,
In squeaking Trebles wou'd make you Sick;
Whilst Sober Cur a thorough Base barks,
And Whiffling, Noisy Whelp apace Barks:
Then Baggage blest'd with ev'ry Charm,
Steals out with Band-box under Arm,
And leaving House and Sleeping Parent,
Ranges the World like Princess Errant:
(Such as we Read of in Romances
Where Witty Rogues vent Pleasant Fancies:)
Woilst her sad Friends her loss deplore
And Weeping Curse the glitt'ring Ore.
If you have seen all this, then mind, Sir,
For still there's something more behind, Sir,
Pray let me ask you t'other Question,
Design'd to help th' intended Jest on.

Han't you observ'd from Pew of Church,
When Parson Preach'd (were't Doctor Birch,
Or if not he, say 'twere another,
We for a Name won't make a pother)
Han't you observ'd with half a smile,
Folks planted in the Middle Isle,
With Nose erect, and Mouth unlock'd,
And open Jaws like Piece that's Cock'd,
Staring like Wretch confin'd to Mad-house,
Or Wight by Beadle nab'd in Bad-house.
If this you've seen, and know it true,
Then let your Lucubrations *shew*
A Reason for this Phænomenon,
For's yet I think I've never seen one:

A. We've heard that lamentable Ditty,
Indeed too mournful to be Witty,
For *Wit* is Gay, Bright and Spirituous,
And rarely, very rarely writ to us;
But that was sad and call'd for Sigh's,
Whilst *Bard* shed Tears from his, *No-Eyes.*
We've seen him venerably stand,
Like *Orpheus* 'tween Brutes on each hand;
The Spectacle was doleful truly,
(Nor do we more in this, than you lye)
We've seen a Prentice there ingrossed in,
That gap'd like Pig on Spit a Roasting:
A Chamber maid who sympathised;
With throbing Heart, and both her Eyes red:
A Cook-maid threw her Loaf i'th' Oven,
The Croud of wailing Mob to shove in:
A Taylor from his Shop board skipt down,
From Head of Loom a Weaver whipt down,
To bear a Chorus with their Weeping,
For Damsel fled from Father Sleeping.
Nay Carters stopt, with deep Remorses,
And look'd as gravely as their Horses,
All big with Expectation to know,
(What's more than either we, or you know)
What did become at last of, *viz.*
The Wandring Lass, with Weeping Phiz.
Now to account for these sad Stories,
They are but the effects of *Amoris*;
A Passion fuller far of Whimsey,
Than's Swallow's Nests, the Tops of Chimnies;
And so Ridiculous to Boot,
None in right Sense wou'd be drove to't,
Since ev'ry one commences Lover,
At first dash gives his Reason over.
With this, we think, we've fairly don,
And now for next Phænomenon.
We've seen what you observ'd in Churches,
Tho' not in that where Dr. *Birch* is;
To tell the Truth (for who'd belie it,
When he can get just nothing by it)
We're of St. *Martins*, but that's all one,
So *that* we need no longer dwell on.

And

And so as we before were saying,
We've seen this Sight strange and dismaying,
Where Wights the Nose erected bear,
And Mouths wide ope extended are;
Which odd Phænomenon supposes,
They *hear* with *Mouths* and *see* with *Noses*.
Or that their Muzzels so wide part,
To let the Sound down to the Heart,
While Nose stands *Sentinel* to veiw,
No Doctrin enters, but what's True.
The Reason why these are no better,
Than those who lesser mind the Letter,
Is 'cause they still keep gaping on,
'Till th' Purport of the Matter's gon,
Which, not be'ng able to retain,
It comes back the same way again.

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SIR,

THE Advices from Brussels, April, 16th. are, that the Day before, the Duke of Marlborough and Prince Eugene arrived at Antwerp under a Triple Discharge of the Cannon of that Place and having been Compliemented on the part of that Regency by the Count de Meldegem and the Viscount of Oudenarde, their Highnesses continued their Journey for Tournay by the way of Ghent, and design to be at the Head of the Army on Friday or Saturday; that all the Confederate Troops are actually in Motion, in order to begin the Operations of the Campain. The Army which was Encamped at Anderlecht is Marching for Tournay, as are likewise the rest of Confederate Troops, and 'tis given out, that their first General Encampment will be at Orchies. The Letters from Lisle advise, that a great Number of Boats daily arrive there from Ghent, with Forage and other Provisions for Subsistence of the Army, there are such Prodigious Magazines there, as that the Allies will be in a Condition to act either between the Scarpe and the Lys, or on the side of Mons; that the Confederate Troops are Compleat, and that they never so fine an Appearance; that the French are on the contrary in very indifferent Condition, but especially their Cavalry which is not quite remounted; and that they take by Force Horses from the Country People. They are Augmenting the Fortifications of Doway, and amongst other Works are making a New Half-Moon, before the Gate of Arras; that on the 14th. the Garrison of Ghent Marched, and the Troops Quarter'd in Diense, Harlebeck and other Places on that side were to March the next Day to Pont de Espierres. Which is all from Yours, &c.

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